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CHRISTIANIZATION THE WESTERN SLAVS AND THE FIRST CHRISTIAN TEMPLES IN MORAVIA

Abstract. The religious ideas of the Western Slavs appear to us in the testimonies of Cosmas of Prague, who described Czech settlers. According to him, the Czechs, as the heathen worship waters, fire, rivers, trees, rocks, mountains, hills, and sometimes homemade graven images. The process of Christianization of the current territory of the Czech Republic took place in the intensity of the entire Moravian lands under the original influence of orthodox preachers. Striking examples of these events are historical and architectural sites of Great Moravia

Keywords: basilica, three-nave church, apse, the Byzantine, the Franks, the western Slavs, St. Konstantin, Mojmir I, bishop, paganism.

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ХРИСТИАНИЗАЦИЯ ЗАПАДНЫХ СЛАВЯН И ПЕРВЫЕ ХРИСТИАНСКИЕ ХРАМЫ В МОРАВИИ

Аннотация. Религиозные представления западных славян предстают перед нами в свидетельствах Козьмы Пражского, который описывал чешских поселян. По его словам, чехи, как язычники, поклонялись водам, огню, деревьям, рекам, горам, камням, холмам, а порой и самодельным истуканам. Процесс христианизации территории нынешней Чешской республики интенсивней всего проходил в Моравских землях под изначальным влиянием православных проповедников. Яркими примерами этих событий являются историко-архитектурные объекты Великой Моравии.

Ключевые слова: базилика, трехнефный храм, апсида, византийский, франки, западные славяне, св. Мефодий, св. Кирилл, епископ, Моймир I, язычество.

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From the sources dated VIII–IX century A. D. it is possible to present process of a christianization in the territory located from the Baltic Sea to Danube. In the VII century (623) the Czech leader by the name of Itself began release of Slavs from influence the Avar.

The Avarian khaganate represented the proto-state association which falling shows the growing force of the arising Slavic state centers by VIII century. At a boundary of the VIII–IX century in the territory of the Czech Republic construction of stone grad, not simply protected settlements, and the political centers begins. Archaeological data show that existence of the rich weapon, jewelry in burials of these settlements sharply differs from former burials in this district. It testifies about allocation of the social top which is made out as a ruling class in the arising state organization [1]. In the VII–IX century traditional for Slavs of a ceremony of a burning

the corpses new, also pagan ritual on which the dead man was buried together with the various subjects intended for afterlife succeeded. Falling of the Avarian khaganate creates favorable conditions for an intensive hristianization of Slavic lands since:

- 1) The largest Christian power in Europe becomes the direct neighbor of Slavs.
- 2) The Carlovingian empire was an ideal for the West Slavic nobility.
- 3) Idealization of Carlovingian society opened the road for activity of Carlovingian missionaries.

The Passausky bishop in 831 christened all moravians. In the IX century in the territory of the present Czech Republic construction of Christian temples begins. In 30, IX century, the prince of Moravia Mojmir I expelled Pribina and seized his lands (this event can be considered as formation of the Velikomoravsky state). In 843 there is

a repeated baptism moravians, without any pressure, but in interests of the peace relations with Carolingians. After Mojmir death in 846 by means of the East Frankish emperor Ludovic Nemts Rostislav (846–870) becomes the Moravian governor. Initially, Rostislav, wishing to see the state independent from church positions, I addressed to Rome with the application of creation of independent, state church, but, thus I received the negative answer. It is natural that similar approach from Great Moravia pulled Rostislav's relations with the German clergy, and at the same time and with East Frankish governors. Mojmir receiver adequately managed to show resistance to the opponents wishing to subordinate Moravia. The Frankish annals is mentioned construction by Rostislav of powerful fortresses of the troops which managed to show resistance to sieges the frankish [2]. Moravia, sought to leave from influence of Carolingians, but thus to keep political and cultural weight in the West Slavic region. To the West Slavic top which was in time to get used to frankish values, the Moravian head gives alternative communication with the authoritative Byzantine culture which had not smaller advantages, than West Christian culture:

- 1) high level of an agrotechnology and craft;
- 2) the developed forms of city life;
- 3) the barter adjusted on the basis of monetary system;
- 4) the organization of public administration covering all aspects of life of society, the legal proceedings which were based on the hand-written law;
- 5) military strategy and tactics as branch of science;
- 6) domination of Christian outlook and norms of morals and life answering to it;
- 7) the organized church subordinated to the secular power (unlike Catholic);
- 8) literacy widespread in wide circles;
- 9) rich literature;
- 10) distinguished arts [3].

Rostislav appeals to Constantinople to send the bishop such which could bear true belief Christian in the native language. A far-sighted step which promoted the fastest preparation of clergy on the basis of own shots. Arrival of founders of Slavic writing Kirill and Mefodiy who weren't bishops was the answer of Great Moravia, but met Rostislav's requirements.

Before arrival in Great Moravia Konstantin gained fame as the philosopher who won religious dispute with Jews and Mohammedans which took place in a rate of a Hazaria kagan and as "owner" of relics of the bishop Kliment. From the very beginning of the activity brothers had views of process of a hristianization of the region, opposite with the German missionaries.

During that era the frankish clergy belonged to a dual faith of Slavs more softly and imposed on the parishioners insignificant punishments whereas under the Byzantine laws for violation of norms of Christian morals rigid punishments were established. For example for small acts — a seven-year post, for large fifteen-year-old.

In Byzantium when determining secular punishments "Eclogue" — the code of laws of the VIII century in which were used, both a repentance and trimming of a nose, and the death penalty was used. With Mefodiy's formation as the archbishop in Moravia the legal code "The law judgment to people" was developed.

The law proclaimed:

1) Fight against paganism, and praying to old gods it was recommended to sell in slavery together with all property (for similar act at frankish clergy 4 summer post was imposed).

2) Inviolability of marriage which gap could be only in special cases.

3) Violent elimination of bigamy with application of penalties, corporal punishments and mutilations.

4) Protection of property rights of church and its situation in society. Thus the right of a church shelter (for its violation 140 blows were necessary) was proclaimed.

5) The property of the nobility who allows carrying out pagan rituals is transferred to church (similar confiscation threatened also the soldiers who refused Christian dogma in captivity).

With arrival in Moravia Kirill and Mefodiy received already ready group of pupils together with whom brothers created the special alphabet for transfer of the Slavic speech from Rostislav. Besides creation of the Slavic alphabet Solunsky brothers translate on Slavic literary monuments that is an important stage in development by the Slavic world of centuries-old traditions of antique and Byzantine cultures.

Rostislav's union with Byzantium infringed on mutual interests. Constantinople by means of Great Moravia received:

- 1) Expansion of francs on the Balkans was stopped.
- 2) Submission of the new Slavic state — Bulgaria.
- 3) Distribution of the power on Slavic tribes of future Serbia.

Great Moravia received:

- 1) Penetrations of francs into Moravia and Danube valley were stopped.
- 2) Possibility of undermining power of East Frankish (German) church in new lands.

From the middle of the IX century there is a rapprochement of the Czech lands with Great Moravia that resulted in dependence of the Czech princes on the Great Moravia governor. There is a cultural dependence of the Czech Republic on Moravia. In the Czech Republic there are large city centers (Old Kourzhim), in princely burials subjects of a Christian cult are left. At the time of Svyatopolk (870–894) which was the Great Moravia governor after Rostislav in Moravia there was a rule that Svyatopolk's vassals who weren't Christians had to sit separately from a table of the prince. Behind a place of honor at Svyatopolk the Czech prince by name Borzhivo (I) at one time had no right of stay. Wishing equal situation with other vassals of Svyatopolk, Borzhivo I together

with 30 combatants accepted from Mefodiy's hands a Christianity ceremony on the Byzantine sample with its strict requirements. Mefodiy promised Borzhivo I conquest of all enemies and numerous posterity. Borzhivo I received the priest by the name of Kaykh who had to conduct services in the St. Kliment's temple put in one of fortresses of the prince from Mefodiy. If the nobility of Great Moravia was able to afford to violate some points of the new legislation, most likely, Borzhivo tried to enter elements of the Byzantine right in the territory, having founded Blessed Virgin Mary's temple on the cape Prague, sacred for a tribe, for that was accused by the Czech people of refusal of fatherly customs, expelled from reigning and looked for protection in Moravia. By means of the Moravian prince Svyatopolk, Borzhivo I returned on the Czech throne, having arranged thus revolution in a traditional political system. The princely place settled down in an available, sacred venue of patrimonial meetings (the cape called Prague), but, being afraid of secondary exile, by order of Borzhivo Iy, this place fenced with a stone wall and it became the territory of princely fortress — the Prague hail, to shaft having limited the big territory of the big Romance city having designated placement of the main roads and gate [4].

With adoption of Christianity from Moravia the territory of the Czech Republic fell within the scope of jurisdiction of the archbishop Mefodiy, and it is quite natural that on the Czech earth distribution of traditions of Slavic writing and culture which developed on the Great Moravia soil began. But in 895 Borzhivo's son — Spitignev together with other Czech princes recognizes vassalitt the East Frankish king Arnulf. It meant that over the Czech lands the German clergy began to conduct religious control. Feature of development of the Czech culture will be the conglomerate representing a combination of the traditions of Latin education brought, first of all, by the Bavarian clergy with the traditions of Slavic writing brought by Great Moravia churchmen.

Consolidation of Christianity in Moravia works of the Byzantine missionaries could create the brilliant future not only to Slavs, but also all West. Maintaining a liturgy Mefodiy and Konstantin (Cyril in monastic life) in the native language even was authorized by Rome, but many opportunities of cultural development of the region weren't realized since it was a game of politics of Moravian governors [5]. After Rostislav Great Moravia Svyatopolk (870–894) focused on the western ideals began to operate. Finally, access to cultural values of Byzantium which opened to Western Europe across Danube, was closed by the Hungarian cavalry in 906.

New conquerors of Europe — Hungarians — located directly in the Danube valley, thereby having hammered a wedge between the western and East Slavic group. Czechs were compelled to join East Frankish Empire to reserve at least such power on own earth. Thus they inherited cultural traditions of Great Moravia which stopped the existence in the first decade of the 10th eyelid.

Architecture of Great Moravia

During blossoming of the Great Moravia state (the IX century) for defense of its territory the whole system of fortresses is under construction. The most known of these monuments — Mikulchitsa, the Old Place at Ugersky Gradishte, Pogansko at Brzhetslava and Nitra.

During the same period development of Christian architecture begins. As a result of archaeological researches it was succeeded to establish the following. Temples of the IX century were made of stone. On studying of the remains of the bases three types of temples were allocated.

1) Temples with a semicircular apse which example constructions in the Old Place at Ugersky Gradishte can be.

2) The churches having rectangular end, for example, temples in Modre and Mikulchitsakh. It is possible to carry to this type also the largest temple — a basilica with three naves in Mikulchitsy.

3) The temples having the round basis (rotundas) in Mikulchitsy, the Old Place at Ugersko Gradishte.

Most likely the center of ancient Moravia was the settlement at Mikulchitsy. In the center of the strengthened settlement there was a princely estate. Six hectares to which townsmen settlements with a total area of 19 hectares adjoined had the area of the strengthened settlement. The Czech researchers on the remains of the base reconstructed one of rotundas of that period. Up to now the remains of six temples and a defensive shaft reached. The princely palace in Mikulchitsy was surrounded with a stone wall which the chopped cages filled with the earth adjoined.

Archeological excavations on a place of the former capital of the Great Moravia state — Velegrade (an old Place at Ugersky Gradishte) open the bases of two temples of the IX century.

1) The temple "on shaft".

2) The temple on "Shpitaltsa"

The first temple ("on shaft") in the plan imeet a rectangle form with the parties 8,5 x 7,25 meters. On Christian representations, the temple is finished in east part by an apse.

The temple called in literature "on Shpitaltsa" is more interesting as the temple with three naves, with space of the central nave of 7 x 5 meters is his cornerstone, in the temple the square formed by four columns showing existence of subdome space is allocated. In east part of the temple "on Shpitaltsa" there was a semicircular apse the sizes about 3 by 3 meters, and from the West the narthex with sizes of 5 by 5,5 meter settled down. The sizes of facades of the temple — 18 meters from the West to the east, and 7 meters from the North to the south.

According to the characteristics these two temples are close to the early Byzantine design with a cross and dome and were built from a stone.

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